pure imaginations rise up in his mind, and the moral censor condemns the act, because he has been voluntarily doing what is fitted to call forth evil. Nay, when the spontaneous impulse tends to evil, and is not instantly restrained, the will must bear the blame of the results. In such ways as these the will may associate itself with every affection and action of the mind, and thus render them praise-worthy or blame-worthy. With this explanation the maxim will commend itself, that voluntariness is implied in all actions on which the conscience pronounces its sentence.

Thirdly, The conscience approves and disapproves not of isolated acts merely, but also of the mind or agent manifested in these acts. The conscience judges according to truth, and regards all mental acts as the mind acting, and pronounces its verdict, not so much on the abstract act as on the mind voluntarily acting in them. This may seem an unnecessarily metaphysical method of expressing an obvious truth, but, in the sequel, it will be found of no little consequence to be able precisely to determine what is the object at which the conscience looks, and on which it pronounces its judgments.

Fourthly, The conscience pronounces its decision on the state of mind of the responsible agent as the same is presented to it. It is not the business, or at least the direct office of the conscience, to determine what is the precise mental state—what is the wish, desire, intention, or resolution, of any responsible agent. This must be ascertained by the usual rules and laws of evidence, and by the use of the ordinary intellectual faculties. It is upon the voluntary acts of the mind, as they are represented to it, that the conscience utters its sentence. Thus, in the case which we have put of the two parents chastising their children, the one act presented to the conscience is that of a parent seeking, by proper punishment, to correct vice, and the other

act is that of an individual cherishing passion, and acting upon it. It is upon this representation that the conscience proceeds, and, provided the representation be correct, the decision will be sound. But let it be observed, that the representation may be an erroneous one. Under the influence of hasty feeling or prejudice, we may have formed very incorrect judgments as to the real state of mind of the individuals whose conduct we have been observing. While the conscience has pronounced verdicts which